THE Methodist Woman

May 1945

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Volume 5 May, 1945 Number 9

	Page
Editorial	3
Special Articles—June Program	
Open Doors in Your Hands, by Elva Lee Perry	4
Who Is Responsible? by Louise Nichols	6
You Hold in Your Hand My Destiny, by Lydia E. Gerhart	7
Chaplain Discovers Filipino Methodists, by William W. Reid	9
Methodist Fellowship in Hawaii, by William H. Frey	10
Hands That Give Annuities	12
When Christianity Flowers in China, by Frank W. Price	13
News Flashes	14
Homecoming for the C. O., by Samuel Marble	16
Suggestions for June Program, by Mrs. H. W. Bland Detwiler	19
Jurisdiction News	
Central Jurisdiction	20
South Central Jurisdiction	20
Southeastern Jurisdiction	21
Western Jurisdiction	22
Departments	
Christian Social Relations and Local Church Activities, by Thelma Stevens	24
Organization and Promotion, by Mrs. Eloise A. Woolever	26
Summer School Opportunities, by Mrs. Helen B. Bourne, Helen I. Johnson and Ruby Van Hooser	27
Wesleyan Service Guild, by Marion Lela Norris	30

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IN THIS ISSUE

Photograph on the cover secured from Ewing Galloway.

Elva Lee Perry, director Epworth School for Girls, Elm and Marshall Place, Webster Grove 19, Missouri.

Louise Nichols, assistant pastor, North Broadway Methodist Church, Columbus, Ohio.

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ASK YOURSELF

1. Of the things He would do for the world: using my hand!

2. The gates and doors of the school are no longer barred.

3. Four hundred missionaries and deaconesses are needed now.

4. Describe a local church program of juvenile protection.

5. Doors of success rather than failure.

6. "I have lost my heart to these people."

7. The Woman's Society of Christian Service is making a most helpful contribution to our task in Hawaii.

8. Hands that give annuities!

9. "I'd be more than happy to be standing somewhere looking at Manley."

10. "Word has come of the rescue of all our missionaries, except one."

11. Relationship between C. O. and church in demobilization will be a critical period.

Editorial . . .

"The Things He Would Do for the World: Using My Hand!"

THERE ARE VERY FEW WOMEN who do not exclaim after periods of mental effort, "Let me stop this for awhile and do something with my hands." The physical effort of doing something with the hands seems to bring quiet and relaxation. This statement has often been made to me by members of the Woman's Society of Christian Service, "I cannot do many things for the church . . . but I can use my hands."

When we think of the hands of Jesus, we always think of them in terms of goodness. We picture them as being soft, gentle, soothing, and very, very capable. You remember the old saying,

Beautiful hands are those that do
Work that is earnest, brave and true,
Moment by moment the long day through.

And Jesus went about doing good; and his hands were very beautiful. All through the Gospels we read: "He put forth his hands," "He stretched forth his hand." And for what purpose?—protection (Matthew 14:23-31); material needs recognized and supplied (Matthew 14:14-20); healing—the Great Physician (Luke 7:12-15); and blessing (Mark 10:16).

Think of the comfort, joy, cheer, and blessings that the hands of Jesus bestowed upon all who came to him in need. Let us pattern our hands to follow in giving and doing only good things. "Let us never forget that an act of kindness is in itself an act of happiness. No reward coming after the event can compare with the sweet reward that went with it."

During these days we are finding so many worthwhile things to do with our hands; Red Cross sewing, nurses' aides, supplies for our home and foreign mission institutions. We are being asked to do some other things today, such as writing letters to our congressmen expressing our convictions on matters of the peace; writing letters to men and women in the service; writing letters to our students away at school; writing letters to absentee members of our churches on defense jobs; and writing to our missionaries and deaconesses expressing appreciation for their work and of our interest in it.

Then there is another call to use our hands—our home mission institutions are terrifically understaffed. Many of these institutions are in your town or your city. They could use some volunteer help. Several of our institutions are finding this help of very great value.

Then there is still another call to use our hands—there is need for relief and rehabilitation around the world. Gather clothing for the various drives that will come to your community. Make it possible through increased giving the use of many more hands "to do His work today."

Through it all we need another type of hands—*praying hands* to give us strength for the tasks ahead. All can lift their hands in prayer for this great work around the world.

I cannot invent
New things,
Like the airships
Which sail
On silvery wings;
But today
A wonderful thought
In the dawn was given,
And the stripes of my robe,
Shining from wear,
Were suddenly fair,
Bright with a light
Falling from Heaven—
Gold, and silver, and bronze
Lights from the windows of Heaven.
And the thought
Was this:
That a secret plan
Is hid in my hand;
That my hand is big,
Big,
Because of this plan.
That God,
Who dwells in my hand,
Knows this secret plan
Of the things He would do for the world
Using my hand!

—Toyohiko Kagawa.

Open Doors in Your Hands

By **ELVA LEE PERRY**

THE HAND OF THE CHURCH has opened many doors throughout our land, while Christ stood close behind to help in lifting the rusty latches.

Hospitals, orphanages, colleges, and welfare societies were all established by the church and their worth was proven before any governmental division adopted them. The church organized welfare agencies in its desire to be a "Good Samaritan" and without realizing that it was placing these institutions on a firm foundation so that the people would ultimately see the advisability of having them state supported. Even now private hospitals and private welfare organizations are trying out new plans which will probably be used later by public agencies. The public agency is not free to use tax money for something that has not been proven. On the other hand, when the church has a vision of riches behind a closed door, she can unlock and open the door so that the public organization may walk in. Our state universities and hospitals today are a monument to the work of the church.

Epworth School is an open door which many teen-age girls are glad to enter

Epworth School is an experiment in the work of the problem child which we hope will open the door to a better understanding of all peoples in penal institutions; especially all children in state reform schools.

In the beginning, Epworth School stood behind an iron fence. The gates and doors were locked; the girls wore uniforms. They were known as delinquent girls, and there was somewhat of an atmosphere of punishment about the place. There was a sort of stigma attached to the name of any girl who had been at Epworth School. She was not welcome in the public school or in other community gatherings while she was at Epworth School. She did not attend Sunday school or church. A special chapel service was held each Sunday afternoon at the school. It was felt that if a girl remained in the school for two or three years she could be returned to the community for a new start.

The board of Epworth School has been very far-seeing, however, and gradually they have realized that these girls are not proverbial black sheep needing punishment because they have come into the juvenile court. They are girls who are emotionally ill because of weakness in their environment and they need care and treatment just as much as a child who is physically ill needs to go to a hospital. They need to learn how to understand themselves and what they really want.

As a result of these changing attitudes on the part of the board and staff, the school program is being gradually developed into one of therapy rather than punishment.

The gates and doors of the school are no longer barred; the girls have daily contacts in the community; the high-school girls go to the public school and all of the girls go to the First Methodist Church and Sunday School.

Sometimes a girl comes home with hurt feelings, saying that at church or school someone has made slighting remarks because she is an Epworth girl. Or she may be a very sensitive child who has taken offense at something someone said that was not intended to hurt her. The girls are urged to overcome this situation by contributing their talents wherever possible in the community. They help

in Sunday school; they sing in the choir; they take part in extracurricular activities. Many of them do odd jobs in people's homes and some of them work in the Webster Groves stores after school. It is our aim that Epworth School will not be a disgrace to the community but that the community will some day realize that it cannot get along without us.

Epworth School is an open door which many teen-age girls are glad to enter. They come for treatment and help in solving their many problems which have not been solved elsewhere. If they are afraid when they come, we seek to allay their fears. We are very proud of the fact that nearly every visitor who comes to the school remarks about the friendly attitude between the girls and the staff, and they see no signs of the atmosphere of punishment which seems to inhibit the children in a reform school.

Our program in its entirety is therapy. Our homemakers program includes the cottage work; also the home economics department in which some of the girls have special training in cooking and sewing and other phases of homemaking. In addition, we have our academic work, our recreational therapy, and our religious training. We have found that while this program is very helpful to many of our girls, we are still in need of an occupational therapy department to round it out.

We have many girls who come to us with a great dislike for school. Some of them have serious antagonisms toward people in general, or perhaps toward certain people, and they are extremely upset emotionally, so much so that they cannot fit into any regulation program in the beginning. Those children do not need punishment. They need to find something which they like to do and can do before they are given tasks which require more self-discipline. Other girls who fit easily into the school program need to learn occupational work which they will enjoy doing as a hobby or will use in earning a living. An occupational therapy workshop would help to supply these needs. In it we would have weaving, sewing, toy making. Without this workshop there are certain girls whose needs we cannot meet. We are planning a new educational building and in it we hope to have a well-equipped occupational therapy workshop, which will tie in with our outdoor gardens and gymnasium.

When our new building is completed we hope that Epworth School will be a haven where the unadjusted girl may have her problems diagnosed and treated. When she leaves here she will already have made an adjustment in community instead of having to find her place in it after she leaves, as the girl who leaves the reform school is forced to do. We also hope that society will realize the need of her talents instead of rejecting her because she has been here. Society needs the talents which everyone has to offer, including the Epworth girl. Many of our girls have talents which would lie dormant if they had not had them awakened here; many girls who have been in the school are better able to contribute to the war-torn world than girls who have been reared in their own homes and who have never had the opportunity of being at Epworth School, Webster Groves, Missouri.

Did You Try to Hand-Pick a Few?

Four Hundred Missionaries and Deaconesses Needed Now

IN THE NOVEMBER ISSUE OF *The Methodist Woman*, Miss Elizabeth Lee pointed out the need for hand-picked missionaries. The need is desperate.

Listen to the needs! See the call for the rural workers on the preceding pages—settlements and community centers greatly understaffed; need workers for every type of service. Need teachers and other workers in our educational institutions. Need workers in our children's homes. Need fifty or more deaconesses *now*, just to meet the calls in local churches; others are needed for various lines of work in the home field. Hospitals understaffed. Need for nurses critical.

Listen to the needs! There will be great need of new missionaries in the Philippines as soon as young women can be prepared for service. An Indian missionary writes "The reduction of the missionary group in India worries us." Missionary from Brazil says "Our leading women all over the country should be scouting for young women of their acquaintance to go into this work." Africa missionary, "We are very short-staffed this year . . . we need workers." Then there is China and the vast needs in that land for relief and rehabilitation.

Will you pray about this and then go out and try to hand-pick a few?

Who Is Responsible?

By **LOUISE NICHOLS**

DURING THIS WAR PERIOD juvenile delinquency has been placed in headlines and sensational features in the leading newspapers of our land. It has received wide attention and the public has responded. "What is being done?" they clamor. "Who is responsible?" they demand. Now, it is true that delinquency has increased in these exciting and adventurous times, but let us not be too hasty in our condemnation of young people. Remember, juvenile delinquency has always been with us and the only new thing about it now is that it receives more publicity than ever before. Again, do not forget that juvenile courts are inadequately staffed these war times and control is less effective. But most important, remember that there is that great majority of young people who are on the right path and will one day be the good citizens of tomorrow. Who is responsible for them? May we who are in church work admit at least a fair share of this responsibility?

Recently, Mr. Charles W. Curtis, probation officer of Broome County, New York, sent a letter to a Columbus minister, saying, "I see the need for more and more church action to help the great juvenile delinquency problem." Miss Genevieve Taylor, probation officer of the Columbus (Ohio) district, will invariably ask of parents as they face her in court, "What church connection do you have, if any?" Probation officers see the need for aid from the churches. Are they responding?

Although the church does not have all the answers, and every social agency must co-operate for effective control of delinquency, let us look at the activities of one church to see how a local church progam aids in juvenile protection. The program used in this article is the one followed at the North Broadway Methodist Church of Columbus.

First of all, the church is most effective in this matter of protective character in its church school where spiritual foundations are stressed. The teachings of the Bible are stressed and restressed from the cradle roll through the senior department. An effort is made, especially with the adolescent age groups, to have the boys and girls accept the teachings of Christ and follow his pattern of living in their everyday life. Recently a teacher in the public schools told one of our staff members that she could always tell when her pupils attended church and was always so glad to have these pupils, for they excelled as leaders and their attitude in the schoolroom, on the playground, and in all of their associations with the teachers and other students was of the finest. In the children's church, which is a part of the church-school program, the group is organized with an official board, ushers, and other officers with a setup similar to the adult church. In this way the boys and girls are familiar with the church work and will be the potential leaders of the church in the future. Character-building organizations, such as the Boy Scouts, Girl Scouts, and Campfire Girls, are also sponsored by the church and contribute much to the welfare of the adolescent boys and girls. The leaders of these groups, the public-school teachers and church-school teachers, all realize the importance of the church in laying the foundation of right living early in the child's life and thus protecting the boys and girls.

Secondly, in the Methodist youth fellowship work, the church is effective in the matter of juvenile protection. The various activities of the three groups, one for the junior-high-school age, another for high-school boys and girls, and the other for the college age, with their worship services, recreation, music, dramatics, etc., aid in meeting the needs of the young people. Personal counseling is a very effective means in helping the boys and girls. In the summer camps the youth receive a vision of the total work of our great church and of following the Christ.

Thirdly, the youth-parent co-operation in the church is an effective tool in juvenile protection. On Sunday nights the parents act on the supper committee to prepare the "dine-a-mite" supper for the young people. During the annual church Institute and other activities sponsored by the adults, the young people co-operate and provide the entertainment and help in other ways. The young people and parents alike share in the enthusiasm of the district booth festivals and community projects.

This church is concerned about its youth, also interested in them, and tries to meet their needs in these changing times. Thus can any local church open its doors to the young people every day and not just on Sunday, plan a program to meet their needs, and bring to them the message of the Christ and his way of life. Then will juvenile delinquency be a thing of the past and the church through the young people will help to bring about Christ's kingdom upon this earth. Will you begin by examining the youth program in your own local church?

"You Hold in Your Hand My Destiny"

By **LYDIA E. GERHART**

SUCCESS OR FAILURE—what a challenge as one looks into the faces of the youth who throng the streets of Cleveland's congested Near West Side area!

For over forty years the West Side Community House has been located in the midst of this area, ministering to the ever-changing needs of individuals and groups—truly "a place where people come together in groups to learn things, think things, and do things."

With the strain and stress of the present era and the emphasis upon juvenile delinquency, attention of all group-work agencies has been focused upon a program designed for "juvenile protection." As a member of the Group Work Council of the Welfare Federation of Cleveland and of the Cleveland Federation of Settlements, the West Side Community House has co-operated in making this emphasis an integral part of the total program.

Through small democratic club groups, workshop and hobby groups, a Junior Citizens' Service Corps unit, and the publication of a house paper, boys learn the give-and-take of living together in a democracy and how not only to seek, but to create beauty in and about their lives. Athletic activities in gym, gamesroom, and on the playground afford a wholesome outlet for natural energy and opportunity for developing healthy bodies. The "Lucky Sevens," a group of Syrian boys who for several years had been a nuisance in the neighborhood,

The ever-open doors of the West Side Community House invite the youth of their community to experience satisfaction in group living which, in turn, open to them new doors of opportunity and enjoyment

were brought into the House through their interest in puppets and since have become among our best boosters. Recently this group played host to a group of college students who came to see our work, showing them through the House, explaining about our program, and finally serving them dainty refreshments from a beautifully appointed table which they had helped the leader prepare and arrange. This group is but one of several groups in which the West Side Community House has been able, through its program, to develop the wholesome rather than the unwholesome potentialities of the individual.

Girl's clubs, meeting in rooms planned and decorated by themselves, provide many experiences in learning to live together, as well as myriad opportunities for social and cultural development. Classes and interest groups guide these potential mothers of this and other communities in the acquiring of skills and enthusiasm for the domestic arts.

The current trend for the "Teen Canteen" type of program has been amply provided for by other agencies in our community, so that we have been left free to provide the opportunity for socially backward early adolescent boys and girls to learn the social graces in a small group under the excellent leadership of a man volunteer possessing a natural love for play party games and folk dancing.

Under the leadership of a part-time student with a natural ability and love for creative dramatics, a group of about twenty-five boys and girls who had never before been able to have a satisfactory experience in group life were given the opportunity to share their talents and abilities in several very worth-while dramatic presentations. Having once had a satisfactory experience in group life, they are gradually finding other satisfying experiences within the program of the house and are becoming adjusted personalities.

A junior games room is open five evenings a week for boys and girls under twelve years of age who come from homes where parents are working on odd shifts, and are either out of the home in the early evening or are sleeping in preparation for the midnight shift and must not be disturbed. Not only does the House provide a place where these children of the street can be kept busy and happy, but through the medium of table and group games they learn co-operation and the meaning of fair play as well as developing a feeling of security. When five-year-old Joan first came to the games room, she was bashful and sullen to the point that the leaders were of the opinion that she was mentally dull, but in a few months she has learned that these leaders are her friends and that she has skills that bring real satisfaction in group life. You would never recognize the clean, happy child of today as the same individual who but a few months ago was socially insecure and unadjusted.

Recently a man with wide experience in "juvenile protection" work, both within the church and in the broader field of social work, has been added to our staff as program director. Under his leadership an enlarged summer program is being planned. Rather than the usual vacation-school program of three weeks duration, confined within the four walls of the settlement, this year's plan calls for small organized groups, each under the supervision of a staff member, spending six to seven hours a day, five days a week, on day camp trips to some of the beautiful parks of Cleveland's metropolitan system, learning firsthand about God and his way for their lives. Ten days spent in one of the most modern camps of this area, located in a natural setting of outdoor beauty, will prove a never-to-be-forgotten experience in the lives of boys and girls living in crowded, unattractive surroundings in the midst of a great city. Evening playground, with a choice of free play on jungle gym, slide, swings, or in the sandbox, as well as organized games; plus stunt nights, amateur shows, pet shows, and starlight movies, will give opportunity for the healthy outlet of the natural energy and ability of youth, as well as the acquiring of new skills which make for a feeling of self-confidence. Among the teen-age group, organized baseball teams, overnight hikes, and swimming parties will offer added opportunities for new adventure and experience in democratic living.

Believing that real "juvenile protection" begins with the guidance of the very small child, provision is made for the care and training of three- and four-year-olds in a play-school program during the morning hours. Here the boys and girls not only have opportunity to play in a spacious room suitably equipped for their stage of development, but under the guidance of trained leadership learn the beginnings of satisfactory group living and how to take their place among their contemporaries. In addition to individual conferences between parent and leader to meet specific problems as they arise, the parents of these children meet as a group several times a month for discussion of child guidance, under the supervision of the play-school leader with the assistance of trained persons from the Cleveland Health Association.

Thus, throughout the year, the ever-open doors of the West Side Community House invite the youth of their community to experience satisfaction in group living, which in turn open to them new doors of opportunity and enjoyment—doors of success rather than failure.

Chaplain "Discovers" Filipino Methodists

By

WILLIAM W. REID

Miss Carson weighing baby at Tuguegarao Community Clinic, Philippine Islands

When the Methodist Missionaries were interned in the Philippine Islands by the invading Japanese, Filipino Christian leaders took over the operation of churches and some other institutions and carried them on until the arrival of General MacArthur and the American liberating army, according to Chaplain George H. Birney, Jr.

"I have recently had the thrilling experience of discovering the Methodist missionary work in the Philippines," writes the chaplain. "I have met some of the Filipino workers and have learned something of what has happened to our work in the dark days of the Japanese occupation. I have been spending as much time as my duties will permit looking up the Methodist churches and their pastors. . . .

"Dr. Tuck for awhile assumed leadership of The Methodist Church in the Philippines, but soon suggested that to avoid trouble with the Japanese a native leader should be chosen. Francisco Galvez was chosen and assumed the title of 'acting head.' The Japanese objected to the term, saying that it implied a temporary arrangement until the Americans could return. Accordingly, Galvez took the title of 'General Superintendent.'

"The present general superintendent is Dioniso O. Alejandro, whom they laughingly call the 'wartime bishop.' . . .

"I have lost my heart to these people. They are so sincere, so pathetically grateful to the Americans for their liberation. They are so in need I could easily be persuaded to leave my chaplain's work and go right to work among them. Perhaps some day I can return."

We Shall Return

The determination of The Methodist Church matches that of MacArthur. We will not permit the wrath of men permanently to impair nearly fifty years of successful missionary service. We shall return!

The liberated missionaries must have rest at home, medical treatment, and rehabilitation. In the meantime, others must be sent to reorganize the work and to take the place of those who may be unable to return.

(From free leaflet, *We Shall Return*).*

* Obtainable from Circulation Department, 150 Fifth Avenue, New York 11, New York; Literature Headquarters, and Distributing Offices.

Methodist Fellowship in Hawaii

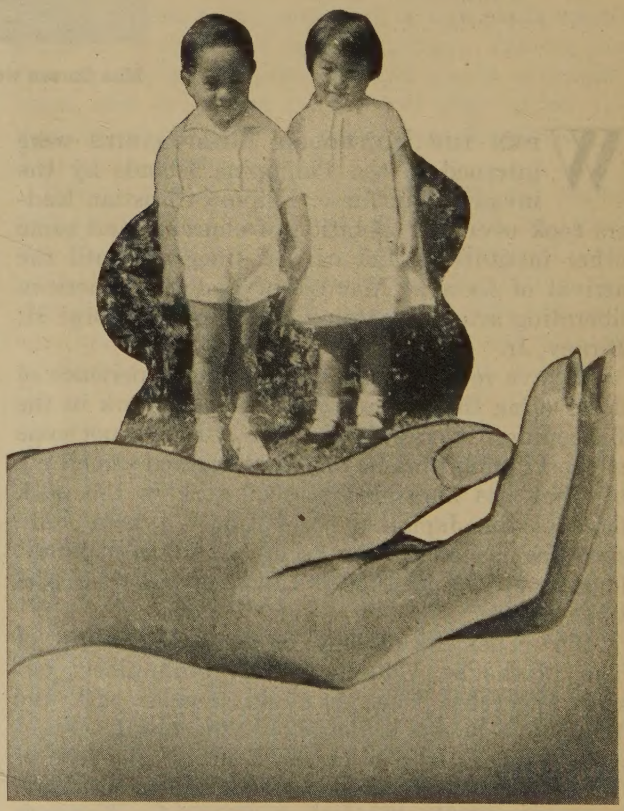
By

WILLIAM H. FRY

CONTINUED ABSENCE of bickering jealousies between the various races in Hawaii whose homefolk in Japan, Korea, China, and the Philippines are intermingled in this awful war, is nothing short of triumph of a good-neighbor policy and a profound evidence of the influences of the gospel of Christ. This has been helped greatly by the spirit and clear-sighted policy of the men commanding our forces in the Pacific. When the history of this war is read, with the same open-mindedness that we read the history of our earlier wars, it will be acknowledged that God was with Admiral Nimitz and General Emmons in Hawaii just as surely as he was with George Washington and Abraham Lincoln. It never occurs to us that there should be bitterness and bickering among the second-generation people in Hawaii whose forebears are meeting in desperate conflict in the Pacific Islands and the Orient. These people continue to intermarry and to mingle in community life as they did in the happy days undisturbed by war.

On the school grounds children of all races meet and mingle as though there were no such thing as war. They salute the American flag with respect and understanding. It is their flag, the only one they ever knew or ever will know, for that matter. Men and women of different races have their little places of business side by side and receive patronage without racial distinction. They are not cut-throat competitors, but men and women who are trying to make a living for their families in the terms of industry and honor. In social gatherings the adults assemble as apparently unconscious of the havoc war is making in their homeland as do the children who play on the school grounds. This writer preached in a church Easter Sunday morning that might be classified as a veritable Pentecost where any man in the strikingly mixed congregation might expect to hear the language of the land in which he was born.

We are happy to report the continued attendance of a large number of servicemen at our interracial church services. This expression of Christian fellowship, which rises above any racial distinction, continued to find its happy expression through these days when grim-visaged war rolls forward with its program of death and destruction. Seventy-two officers and men joined with the congregation in a Japanese church Easter Sunday morning and together participated in the celebration of the Lord's Supper. These men were guests of the church at a chicken dinner. They joined



Rose and Ronald, happy youngsters in the Susannah Wesley Home, Hawaii

On the school grounds children of all races meet and mingle as though there were no such thing as war

with the young people in an Easter-egg hunt after luncheon. A captain was heard to remark, "This is an old-fashioned Methodist fellowship, boys. Come and let's take part."

All our churches continue to make valuable contributions to the Christian life of our men in the Army and Navy. This is as evident in our churches, predominantly Japanese, as in our First Church, Honolulu, where fifteen hundred men attended two separate services Easter Sunday morning. Three hundred ten were guests at the fellowship luncheon in the parish house after the service. Next to the outpouring of the holy spirit, the need of the hour is additional leadership in the Hawaii Mission. Married men with some experience in church government are needed to perfect organizations and direct activities of the local church people and the men of the armed services. Wherever we have been able to provide such leadership, amazing results have come.

The most difficult part of our task is to find leadership to meet the increasing demand for additional workers. In addition to the representatives of the Woman's Society of Christian Service, George D. Cole, Jr., has been with us since July, 1943. He has met a challenging opportunity at Aiea, where a splendid program of general church activities is developing. Philip A. Solbjor arrived January 20, 1944. He has made helpful contacts with all our churches on the island of Oahu and was assigned as pastor of our South King Street Church at conference. Pio Julian Daba arrived with Brother Solbjor and was placed in charge of our Filipino work at Waimea and Kekaha on the island of Kauai.

The Woman's Society of Christian Service is making a most helpful contribution to our task in Hawaii. Our mission wants to go on record here in very grateful appreciation of the splendid spirit of co-operation on the part of the Woman's Society of Christian Service. Miss Alberta Tarr has been with us since July 23, 1941, and has devoted unstinted energy, coupled with experience and skill, in her work among the people, both adult and youth, in our South King Street Church. More and more the people of that church and our Mission Board in general are coming to appreciate the value of her work and its vital importance at this critical time. Dr. Alice Appenzeller came to us at the beginning of this conference year, and though she was laid aside from active work for a long while because of an accident, she has given herself in devotion to the work among our Korean people. Her long years of missionary experience, her thorough knowledge of language and characteristics of the Korean people, and her remarkable ability has made for her a place of vital significance at this most difficult period of our Korean mission work in Hawaii. Miss Elma Rosenberger, recently arrived, is connected with the Territorial Board of Health in the district of Wahiawa. A large number of Korean people in that district have responded readily to her guidance and church work. Through her affable and gracious manner, she continues

to make friends for herself and the church. During the evenings of the week and on Sunday, she is constantly at work with our Korean church.

Methodist chaplains in both Army and Navy have helped to develop an amazingly fine spirit of co-operation between their respective organizations and our local churches everywhere. We are profoundly impressed with the high type of leadership found in the chaplain personnel. They are men of ability and consecration, and in spite of the handicap of limited equipment and constantly shifting forces of men, these chaplains are found on the job at all times. They are ever willing to respond to invitations to preach in our pulpits and co-operate in church functions everywhere. One of the happy privileges of being permitted to labor in this most significant place of opportunity, continues to be blessed with the fellowship of the men who the church back home has given to the service of our country when their pastor went into the chaplaincy.

The past year has been one of feverish activity in this theater of war. No thoughtful citizen can walk our city streets and look into the faces of the multitude of young, prepared and willing to fight and die for the fundamental rights of free men everywhere, without having deep emotions heave the soul like tides heave the sea.

What the future holds for us will depend very largely upon our ability to secure adequate leadership at this time. Both civilian and military governments are bringing in men nationally known as survey experts with the view of preparation for postwar developments. These men have stated that there is no spot in the known world that faces such challenging opportunities and possibilities as do the local people in Hawaii. It is not four years from now, but now that we should react to this. As we face ever-changing conditions, we must be willing to change our minds when necessary. In the past we have tried to work out our problems on our ground, but at no time have we been fortunate enough to have adequate men and material to meet the increasing needs. At the present moment we are like the man on the surfboard who has reached the crest of the wave. He will either go forward with a speeding tide to a successful effort, or he will lapse back and float between the waves like a tired swimmer off-shore who waits for the tide to bring him in while he drifts aimlessly about, hoping against hope for energy that never comes. Theodore Roosevelt said, "Nine tenths of wisdom is being wise in time." The war has pushed things fifty years ahead of their normal stride. Times are changing and we must change with them, otherwise it may be said of us, "too little and too late."

Hands That Give Annuities

Do Two Good Deeds.

They Make Provision
for their owner in the years ahead

They Make Possible a Continuing Gift
for the world-wide program of the Woman's Division of Christian Service

Annuities protect our children in home institutions

Annuities protect our children around the world

Fill out and send the blank **TODAY**

MISS HENRIETTA GIBSON, *Treasurer*
Woman's Division of Christian Service,
150 Fifth Avenue, New York 11, N. Y.

Dear Treasurer:

• ***Please send me information on Annuity Plan.***

Name .....

Street Address .....

City ..... *State*.....

Age.....

When Christianity Flowers in China

By

FRANK W. PRICE

WHAT OF THE CHRISTIAN CHURCH IN CHINA, now and after the war?

In Free China today are the native Christians who were here before 1937, and also a large number who have come in as a part of the great migration. The fellowship between these two groups has been mutually helpful and has strengthened many of the hinterland churches. The evacuee Christians have given the churches of Free China among other things a bond of sympathy with those churches that are now cut off from all association with missions, dependent entirely upon their own resources of personnel and finance, and subject to constant interference from the Japanese militarists.

The churches on the free side have had their own peculiar hindrances and hardships and also their glorious opportunities. Financial problems weigh heavily when the cost of living is more than a hundred times the prewar level. No striking growth in membership or great revivals of spiritual zeal have been recorded. Some church workers have turned aside to other occupations, and the leadership which remains is inadequate in numbers or quality for the present program or for the possibilities ahead. The number of foreign missionaries is decreasing instead of increasing as we had hoped. Promising work is being curtailed and numerous doors of opportunity are not being entered.

However, there are even more causes for gratitude and encouragement. A few may be mentioned. The church is maturing in its faith and experience and is facing more seriously its large responsibilities, especially since the new treaties remove all suspicion of the connection of Christianity and Western imperialism. The National Christian Council recently held a conference of more than one hundred fifty delegates representing all parts of Free China and all phases of mission and church work, the first such national gathering for six years. Generalissimo Chiang, Minister of Finance H. H. Kung, Minister of Social Affairs Ku Chen Kang, General Feng Yu Hsiang, and other government leaders addressed the conference. They assured the churches that their liberty of worship, assembly, preaching, and service would not be restricted; expressed deep appreciation of the church's contribution to relief and morale during the war, and foretold a bright future for Christianity in China. But what impressed me even more than the favorable messages from the government officials was the courage and independence manifested in the discussions and the hopeful forward-looking attitude of the Chinese delegates. There were no signs of defeatism among them. They showed no evidence of hatred or of revengeful spirit when they spoke of or prayed for the Japanese who have ravaged their country. The Chinese church feels its obligations to the historic and universal church

(*Continued on page 18*)

Christianity flowers in the heart of childhood in China

NEWS FLASHES

S. O. S.

A Rural Community in the Blue Ridge

"In this densely populated section I not only see the needs but also the unlimited possibilities. I am sure that it is a real opportunity for home-mission effort. In my estimation, it would require all the characteristics of a consecrated Christian understanding; an abundance of love, wisdom, tact, unending patience—all of these coupled with nothing less than an obsession to bring abundant life to an impoverished people. I believe that the situation offers a real challenge, and I am praying that it may not have to go unanswered. We want a worker—we need a worker. Please consider our call carefully and send her our way if it is at all possible."

(Note: **This is one of the many types of requests coming to us for workers in the home field.)**

Manley Community Center, Portland, Oregon

Letters from our boys in the service are arriving from all fronts. One from the southwest Pacific says, "We are fighting for Manley Center and other places like it and we will not let you down." Another, from Italy, "Not long ago I saw the Leaning Tower of Pisa. I was thrilled to see the tower, but I'd be more than happy to be standing somewhere looking at Manley Center." From Assam, India, "I give the missionaries a lot of credit for the wonderful job they have done and are doing. One can tell at a moment's notice that missionaries have been at work just by the people's actions, the way they speak, and by the way they dress."

Every month or six weeks we get out a three-page mimeographed letter to these boys with excerpts from their letters included. Our service flag has ninety-five stars, three of which are gold.

—Ethel Decker, *Head Resident*

Pfeiffer Junior College

The war has touched Pfeiffer most heavily in the removal of about eighty per cent of its boys. With the going of the boys space for fifty per cent more girls was available. Distinct problems have arisen among the boys. They have been uneasy about their work, about their going into the Army. Girls are distraught by fear of things happening to their brothers and sweethearts. As a consequence, deans, counselors, and housemothers have had their hands full in assuring them that there are things that count in life, even though they cannot see what is before them; that men and women play the game to the end, trusting in the Ultimate Good.

—C. M. Waggoner, *President.*

FUTURE IN YOUR HANDS

Their Future in Your Hands

Word has come of the rescue of all our missionaries in the Philippines, except one. Wilhelmina Erbst was never interned in Manila and definite news of her cannot be secured until northern Luzon is reconquered. Their joy in their own release is tempered by sadness at the sights and sounds all around them and the knowledge that many of their Filipino friends are losing their lives. As to physical condition, in general it is fair to good. Everyone has lost many pounds, but all have gained with the good food they are now receiving. A letter sent from the Board office in December was received with the first mail delivered to released internees, so our missionaries had the assurance that their salaries were being held in trust, that the funds for the work budget in the Philippines were all being kept in a restricted fund, and that the *Crusade for Christ* would provide money for rehabilitation. —Mrs. Otis Moore

Medical Work in Rhodesia

Our nurse, Miss Mabie, at Mutambara, is now married and living with her husband in Salisbury. During wartime it is difficult to obtain a nurse to take her place, and so, by the help of one trained African nurse and other assistants, we carry on as best we can. We are very thrilled at present with our babies, there being eight in number (triplets, twins, and three singles). The triplets are very tiny, each weighing slightly over three pounds—two girls and one boy. It is truly a spectacular sight to see these tiny infants in their little cot. But more spectacular is the fact that the mother, an African, is delighted to have the three babies, and came here because she wanted them to live. Africa is indeed changing from the time when all twins or triplets were immediately put to death! —Marguerite Deyo

Syrian Christian Heads Isabella Thoburn

Miss Sarah Chakko, vice-principal of Isabella Thoburn College, Lucknow, India, and for thirteen years professor of history at this institution of the Methodist Church, has been elected principal of the college. Miss Chakko succeeds Mrs. Prem Nath Dass in the principalship. They are the only Indian women to head the school in its three-quarters of a century of service. Miss Chakko taught for three years in Alwaye, South India, and then was called to the Isabella Thoburn faculty. Recently she has carried on research in the judiciary records of the Madras Presidency, and expects shortly to publish the results of these studies.

Homecoming for the C. O.

By **SAMUEL MARBLE**

If you take the statistical view it doesn't make much sense. Why should The Methodist Church be concerned about a few hundred conscientious objectors and devote space in this magazine to their problems, when the returning Methodist servicemen will be numbered in the hundred thousands? Judged on the basis of numbers, this tiny knot of individuals is so small as to be almost inconsiderable.

The answer, if there is one, lies in the fact that this group has particular implications for The Methodist Church. In the first place, the church produced them. They are the largest element in the Civilian Public Service camps operated by the American Friends Service Committee. There are even more of them in these camps than there are Quakers.

These men are where they are now because according to their best lights they are trying to follow principles laid down by our Lord Jesus Christ. They have been required to satisfy their neighbors of their sincerity and their conviction. Anyone who knows the Methodist men in Civilian Public Service at all is aware of the fact that before the war these men were leaders in the church and gave dynamism and direction to the Christian youth movement.

Demobilization—A Crucial Time

The existence of this pacifist nucleus appears now to be a source of embarrassment to some of the leaders of the church who feel that the peace message of Methodism was overemphasized during the nineteen twenties and thirties, and in order that we be not caught again as we were this time, we must take care not to make the same mistake in the decade or two that follow this war. Accordingly, there is some question as to how enthusiatically the church should go about reintroducing the pacifist corpuscles into the blood stream of its institutional life. The matter is even more debatable when the leadership tendency displayed by some of these men is taken into consideration.

Among the men themselves there has been a growing sense of estrangement from the church. Certainly this is true of those in Civilian Public Service, and it is probably also true of the Methodist pacifists in prison. These men have been away from their churches for as long as three and four years. During this period of time their religious sensitivities have not been diminished, and in many cases have become deeper and more profound. Their spiritual needs are not less, but greater. However, these men are looking less toward the organized church, or toward Methodism, than they did before.

It is the almost universal feeling of Methodists in Civilian Public Service, perhaps unwarranted, that the church is not particularly interested in them nor in the profession they are making, and there is sufficient objective evidence to substantiate this point of view that it cannot be said to spring entirely from an inordinate desire on their part to be loved or appreciated. Some of these men have been lost permanently to Methodism. Some of them have established religious connections with other denominations, as the Quakers. Others are going to return to their home churches with considerable timidity and speculation as to whether there really is a place for them.

Because the association has not been close in the past few years, the relationship between the church and the returning C. O. in the time immediately following demobilization will, in the opinion of this author, be crucial, if not decisive. The church must decide whether it wants to retain the loyalty and support of this group of men, and if it does, demonstrate this fact at the first opportunity. An attitude of aloofness, or polite indifference, will surely be regarded by the individual as an evidence that his fears are not unfounded, and that the home from which he departed is one to which he is unable to return.

Demobilization and Economic Adjustment

The C. O. will return to his community with a number of difficult adjustments to make, and the church, if it wishes, can help with the process. For one thing, the C. O. will be confronted with economic and social problems that will not face the returning military veteran. While a man has

been in Civilian Public Service he has had to pay for his own support, or be maintained by a religious group. For several years he has received no income, other than a small allowance for personal essentials. Most of the men will come out of Civilian Public Service wholly destitute if not actually in debt. Some men will be lucky if they have one good suit of clothes to their name.

The returning Civilian Public Serviceman will, of course, be entitled to none of the privileges granted by the GI Bill of Rights. There will be no discharge allotments, no dependency benefits, no grants-in-aid for college study, no unemployment insurance, and no Federal job-hunting agency to serve him. Concurrently, he will face the most terrific competition in searching for work that this nation has ever seen. Soldiers will be coming back by the millions. The Federal government will have an organization that reaches into the most remote town and county ferreting out jobs for returning veterans. It will be patriotic to hire soldiers, and a military record will frequently be a prerequisite to employment. Finding a job will doubtless prove to be one of the thorny problems the C. O. has to handle.

A survey of the occupational plans of soldiers shows that a shift of interest takes place while men are in service. The same thing is true of C. O.'s. Surveys that have been made to show that vocational interests have changed as a result of Civilian Public Service experience. Men who were formerly interested in business, mechanical, and managerial employment are tending toward social service, educational, and welfare activities. There has been a rediscovery that the task of building a world in which Christian brotherhood can survive is something that can absorb all of man's energy, intelligence and imagination. Men are looking for such opportunities. The Methodist Church, with its multiplicity of schools, colleges, social and missionary enterprises, should be able to offer guidance at this point.

The postwar plans announced by many of our institutions reveal that the institutions are planning to set up guidance centers for returning veterans. These services are to consist of aptitude and vocational tests, plus any educational tests the men may want.

Responsibility of the Church

The training, the thinking, the experience of Civilian Public Service is something that can bring men back to the church as the normal relationship in which they experience the sense of fellowship that comes from working with other men of good will in the effort to bring about the peace of Christ. It is the joint task of the men and the church, together, to work out such relationship.

The Woman's Division is to be commended upon its recent stand in respect to the conscientious objector. The action of the executive committee calls for "further education at this time among Methodist women for greater understanding of conscientious objectors, the religious basis of their philosophy, the services they render, and their special needs."

The Methodist Church has declared its purpose to defend those of our number who cannot in good conscience participate in war. The General Conference declared: "We will not be driven from that position by hysteria which always develops in a time of struggle. The principles of democracy and the teaching of the Christian religion accord to men freedom of conscience. The conscientious refusal to bear arms is for some persons a natural expression of their desire for peace on earth."

As these men return they will have new needs to satisfy and they will be asking essentially two things of the church. First, a new sense of honesty. On the subject of war, to give one example, the church has straddled pathetically, and even the C. O. would have felt more comfortable if the stand had been frankly belligerent rather than one of mugwump ambiguity. Secondly, a sense of conviction expressed in terms of lives rather than words. Methodism has its quota of phrasemakers. It is necessary now that the church and its members back up its preachments in a new way with deeds and with sacrificial living.

When Christianity Flowers in China

(*Continued from page 13*)

and its share of responsibility for a world community and a united Christendom.

Here are some bright snapshots: The growth of the rural church movement and rural churches here and there that are beginning to be a transforming force in their communities; strong churches in important urban centers; reorganization of churchmen's clubs and Christian alumni of universities for services in churches; the *Central Daily News* in Chengtu, publishing church notices about Lent, and on the Saturday before Easter a special announcement about Easter services in all the churches of the city; the large Baptist church auditorium in Kweilin, crowded night after night for over two years with intelligent audiences listening to simple, effective presentations of the Christian gospel; interdenominational conferences of missionaries, Chinese pastors, and women evangelists in all provinces to study together the message and work of the church in the crisis; the Chinese head of a large military school organizing the Christians on his staff and among his students into a church with the help of a near-by pastor, and raising nearly fifty thousand Chinese dollars for a church building; Protestant, Roman Catholic, Buddhist, and Mohammedan Chinese leaders meeting together in Chungking to consider questions of religious liberty for which they must stand together, and the matter of joint relief efforts; *The Christian Farmer*, a religious bi-weekly with a circulation of thirty thousand (equal to that of large metropolitan dailies) in the free provinces; scattered Christians in cities without churches starting their own groups for Bible study and prayer; the Commissioner of of Education in one province, a Christian, helping to organize a youth fellowship in the little church near his office and preaching frequently at the Sunday service; Dr. Wu Yi Fang, outstanding woman Christian leader in China, presiding with dignity and skill at the People's Political Council in Chungking; Young Men's and Young Women's Christian Associations in cities of Free China enrolling the largest memberships in their history; Bibles being reprinted in Free China but the demand far ahead of the supply; the National Committee for Christian Religious Education organized twelve years ago at Shanghai still functioning in Free China and producing valuable teaching material for Sunday schools, church vacation schools, youth groups, and Bible classes; the wife of a provincial governor, a devout Christian woman, telling more than a thousand students from government and private schools of the whole province that the guiding motto of her life had been "God first, others second, myself third"; a Chinese translation of Stephen Benet's prayer for the United Nations being read at the opening of an official United Nations Day celebration in Chengtu; a chorus of over one hundred voices singing Handel's "Messiah" in Chengtu and Chungking with cabinet heads, governors, and other important officials in the audience; a businessman of Kunking giving four hundred thousand Chinese dollars toward a new city church; a big tenant farmer cultivating one hundred mow (sixteen acres), and his four grandsons now become Christians, making their home a branch church and giving much agricultural produce to the support of their pastor; Chinese of the Miao tribe in Unnan walking for hours from their mountain villages on Sunday and singing on the way as only the Welsh or the Negroes can sing religious music.

Some of the unmet evangelistic opportunities which call today to foreign missions and to the church in China are: Unchurched cities along the highways; the many large industrial, cultural, and residential suburbs of new urban centers; isolated government universities and schools; factory areas; the hundreds of thousands of laborers on railways, roads, and other government projects; military camps and hospitals for wounded soldiers; the twenty million border tribespeople; mining communities; the northwestern region of China entering upon a new era of progress; the outlying frontier provinces with their new settlers; distant Tibet; students of government universities and middle schools and business groups; the vast unevangelized rural areas.

Free China calls. All missions should be reinforced with fresh recruits. New missions should be established. Highly qualified new missionaries should be appointed. But from now on missionaries must identify themselves fully with the people of China and the Christians of China and lose themselves in the Chinese church. The churches that they plant must be related from the beginning to the Chinese church, or, as some prefer to say, the church (historic and universal) in China.

These are days when even missionaries have to struggle hard against spiritual depression. Our souls may be troubled by many things, and we may pray "to be saved from this hour."

Someone has said that the two great periods of Chinese history were when Confucianism came to flower and when Buddhism came to flower. Will the next great period be when Christianity comes to flower? That new flowering of Chinese civilization may not come for fifty years or a century, but it is our duty and joy to plant and nurture the seeds of spiritual truth and light from which will come innumerable harvests.

Suggestions for June Program

Theme: Juvenile Protection

By MRS. H. W. BLAND DETWILER

I. *Invitations:* 1. Make special effort through personal invitations to invite the following: (a) the official board; (b) the church-school teachers (especially of your children's and youth division); (c) parents of children and youth (invited by children and youth secretaries). These invitations may be in the form of a clever "summons to appear" with an attached outline of the program for their pre-thinking. 2. Where circles are organized concentrate on a contest attendance (such competition once in a while even in adult groups, proves stimulating).

3. In some groups it may be profitable to invite your intermediate and youth groups (surely the leaders should be included).

II. *Atmosphere:* 1. Charts of local situations. 2. Two extremes of arrangements for the room may be helpful (the type will depend on the kind of meeting planned): (a) A cozy living room—even though it necessitates borrowing lamps, rugs, a few chairs, divan, etc. (b) A court-room scene—the Woman's Society of Christian Service "on trial for juvenile protection." The official board and board of education may be the jury. Why not a district attorney and a defense attorney? Witnesses could be city policemen. If you or your church own a copy of *Recreational Leadership for Church and Community*, by Warren T. Powell (publishers, The Methodist Book Concern, 1923), you will find on pages 61-63 clever strip posters about "Once There Was a Boy." 3. Locate places where The Methodist Church is at work) see *Program Book*, pages 57-62. Use the map, Methodist Home Missions (priced 50 cents.)* Pictures pasted on those sections in the United States showing Marcy Center, etc., are also a help.

III. *Program:* Mrs. Loyal A. Curfman, of Maple Grove Methodist Church, Columbus, Ohio, has already experimented with this program and passes on this fine suggestion: "We are fortunate in being the county seat where our Juvenile Research Bureau of the state of Ohio is at our doorstep. We asked three of our women to spend a morning at the Juvenile Court and the afternoon at the Research Bureau and to report as follows: 1. Tell of the physical set-up of the court and bureau as to number of cases handled monthly; how the cases are referred to them, how handled, etc.; number of employees; how our city compares to others in number and method of handling cases. 2. Report on the cases heard in the court and bureau—human interest stories. 3. Suggest how Christian women, and especially our Woman's Society, help in interest, education, money, or other ways. We were fortunate in our choice of women to do each of these jobs and had a very enlightening, challenging, and inspiring meeting."

Also the methods of presentation outlined in pages 63-64 in the *Program Book* are most adequate and will make a grand meeting. The panel discussion, if given real thought, will be most valuable.

IV. *Fellowship:* A dessert meeting is clever! (If meeting is in the afternoon, serve "dessert at two." If an evening meeting, serve "dessert at seven or seven-thirty"). This type of fellowship is good when your group is enlarged. If young people are invited "serve a mixer" to get acquainted. Such a "mixer" might be an informal reception line or when music starts to play shake hands until music stops, then chat a minute until the music begins again.

Close your June meeting with the beautiful devotions in the worship booklet by Mrs. Longstreth. They will prove a fitting climax to this tremendous problem.

Let's Share

An SOS for sharing program ideas comes to each of you! Will you send me any ideas of invitations, atmosphere, program, or fellowship for the remaining themes of 1945. This page may be a helpful exchange. To be helpful, the plans should be for an advance program and should be sent at least two months in advance. My address is 1420 Kaighn Avenue, Camden, New Jersey.

* Obtainable from Literature Headquarters.

Central Jurisdiction

An Appeal to Methodist Women Everywhere

By **MRS. J. W. E. BOWEN,** ***President***

LET US MAKE Race Relations Sunday a day to be celebrated EVERY Sunday in the year——yea, every day in the year!

The present World War has brought the problems of race relations into the forefront of our thinking. All known races of mankind are leagued together in the Allied cause. If they are good enough to fight together and to die together, they are good enough to live together in peace and harmony. There is no biological evidence of the superiority of one race above all the others. Given equal opportunity, the advance will be equal.

In the United States, race relations should be better than anywhere else, for we are professedly a Christian nation and the leading democracy of the world. The Negro was brought to America and deprived of his liberty for two hundred years by the cupidity of the white man. Happily, the Negro advanced amazingly even under this enforced close contact with the dominant race during his centuries of servitude. Now at long last, he should enjoy the "Four Freedoms" with every other citizen—equal educational, religious, economic, and political opportunity, and justice in our courts of law. Less than that would be unjust and unchristian. More than that the Negro does not seek.

Let us remember that "God hath made of one blood all the nations of men." Let us look at the heart of men and not at the skin alone.

This is an appeal to you, Methodist women! Let us make Race Relations Sunday a day to be celebrated Every Sunday in the year—yea, EVERY DAY in the year!

South Central Jurisdiction

By **MRS. E. W. POTTER,** ***Recording Secretary***

THE EXECUTIVE COUNCIL MEETING was held at the First Methodist Church, Little Rock, Arkansas, February 13-15. In conformity with the ruling of the Office of Defense Transportation, the meeting was limited in attendance to fifty members and plans were made to fit the program of the regular annual meeting to meet the needs of an enlarged council. If there was any lack of the enthusiasm and inspiration supposed to be engendered by numbers, it had its compensation in the earnest spirit which characterized every session of the meeting. Mrs. George Sexton, President, presided.

Division officers present were: Mrs. J. W. Mills, Mrs. Fred A. Lamb, and Mrs. Wiltz Ledbetter.

Guest speakers were: Bishop Paul E. Martin, the Rev. Paul Womeldorf, the Rev. Glenn Sanford, the Rev. Aubrey Walton, Mrs. W. P. McDermott, and Miss Katherine Liu.

Since the meeting marked the end of the quadrennium, the reports were of unusual interest. The secretary of Organization and Promotion reported 806 organizations and 64,380 members added, bringing the total up to 4,537 societies with 192,365 members. Pledges for the quadrennium were in excess of two million dollars and Week of Prayer offerings approximated $200,000.

Indicative of the increased tempo of giving, the secretary of Supply Work reported that the value of foreign supplies for 1944 alone was $37,327, more than six times the amount given the first year of the quadrennium.

The Wesleyan Service Guild began four years ago with 316 units and 6,520 members; today it has 624 units with 12,226 members. The total giving of the Guilds to missions was $93,358.

In 1944, the Jurisdiction Society pledged $505,541 and paid $564,076.90. Pledges for 1945 amounted to $544,805. Following an earnest appeal by Mrs. Sexton, three quarters of a million dollars for missions was adopted as a financial goal for 1945. Everything sent in to the treasurer for missionary work will apply on this goal.

There are values that cannot be expressed in terms of money or in statistics. Every officer was privileged to give a ten-minute review and forecast

of her work, and it was heart-warming to note how they fitted in with the theme of the opening worship service, "But, Lord, Thy Church Is Praying Yet." The two-minute reports of the conference presidents provided a refreshing and challenging half hour.

The six officers retiring from service were honored with a beautiful recognition service and presented with honorary life memberships.

Officers of the jurisdiction are:

Officers

President, Mrs. George S. Sexton, Jr., 110 Sexton Road, Shreveport, Louisiana.

Vice-president, Mrs. W. C. Hanson, 5306 Windsor Lane, Kansas City 3, Kansas.

Recording Secretary, Mrs. Walter Ryland, 1700 Pine Street, Pine Bluff, Arkansas.

Treasurer, Mrs. H. E. Werner, 1290 High Street, Topeka, Kansas.

Secretaries

Foreign Work, Dr. Mary E. Shannon, 314 Greenwood Avenue, Topeka, Kansas.

Home Work, Mrs. Frank L. Davis, 6123 Westminster Place, St. Louis 12, Missouri.

Christian Social Relations and Local Church Activities, Mrs. Mell Pallette, 130 E. Ruby Street, Independence, Missouri.

Missionary Education and Service, Mrs. Peter Kittel, Forrest City, Arkansas.

Organization and Promotion, Mrs. H. King Wade, 737 Quapaw Street, Hot Springs, Arkansas.

Wesleyan Service Guild, Mrs. George Dismukes, 1409 Chickasha Avenue, Chickasha, Oklahoma.

Youth Work, Mrs. L. E. Hoover, 1319 38th Street, North, Lincoln 3, Nebraska.

Children's Work, Mrs. B. B. Wedemeyer, 1304 North 15th Street, Waco, Texas.

Literature and Publications, Mrs. C. M. Gray, 1492 Woodrow Street, Wichita, Kansas.

Spiritual Life, Mrs. Joe T. Rogers, 224 North Erie Street, Wichita 9, Kansas.

Status of Women, Mrs. Virgil Walker, 6145 Bryan Parkway, Dallas, Texas.

Supplies, Mrs. Clyde Barton, Kermit, Texas.

Research, Mrs. Frank L. Wright, 707 North Forest Street, Webster Groves, Missouri.

Southeastern Jurisdiction

By* MAUD M. TURPIN, *Secretary of Literature and Publications

THE 1945 MEETING of the enlarged Executive Board of the Southeastern Jurisdiction, Woman's Society of Christian Service, The Methodist Church, held at Piedmont Hotel in Atlanta, Georgia, February 27 to March 1, was a success from every point of view. The attendance, limited to "under fifty," included the officiary of the Southeastern Jurisdiction plus the seventeen conference society presidents.

In the matter of numbers and finances, reports revealed an advance along all lines; and plans laid for the future indicated a determination to achieve even greater ends.

Permeating all of the reports and discussions was voiced the need for enlisting recruits for missionary service and other lines of Christian work. Along with this was developed the thought that increasingly Methodist women must find young people and encourage them to make decisions for Christian life service.

The women of the Southeastern Jurisdiction paid to the Woman's Division last year $1,020,868, thereby topping their pledge by a substantial sum.

The big moment of the meeting for the members of the jurisdiction present came with the taking of the pledge for 1945. Each conference president made the pledge for her conference society, and without exception, each conference showed an increase, the total being $728,000, an increase of $64,000 over the pledge for the previous year. In view of the overpayment last year, the Southeastern Jurisdiction confidently expects to again raise a million dollars for the world task of Methodist women.

Outstanding emphases of the meeting, in addition to increased missionary personnel, included fidelity to all the objectives of the Crusade for Christ, enlistment of more women to become members of Christian Service societies and Wesleyan Service Guilds, and support of measures looking toward Christianizing social relations and building sentiment for a durable peace.

In this connection, the body voted to send a letter to Representative Stephen Pace, in Washington, D. C., commending him for his bill which seeks to empower the Secretaries of War and Navy to prohibit sale of alcoholic beverages within or near military and naval establishments. The body wired Secretary of State Stettinius, urging further consideration of the Dumbarton Oaks proposals

and went on record as protesting peace-time conscription.

Guest speakers were Bishop Arthur J. Moore, president of the Board of Missions and Church Extension; Mrs. Eloise Woolever, Executive Secretary of the section of Education and Cultivation, Woman's Division; George Mitchell, who represented Southern labor groups; Dr. W. F. Quillian, Executive Secretary of the Southeastern Jurisdictional Council; and Mrs. W. M. Alexander, whose worship services were high points of the session.

Ordinarily this would have been an election year, but since the regular annual meeting could not be held on account of the government's war travel restrictives, it was decided that all of the present officers would hold over and there would be no elections, save to fill vacancies caused by necessary resignations.

Mrs. H. R. Cogburn, of Mobile, Alabama, was elected Secretary of Children's Work to succeed Mrs. Candler E. Tatum (Noreen Dunn), now secretary of Town and Country Work in the Woman's Division, and Mrs. W. L. Mullikin, of Spartanburg, South Carolina, was elected secretary of Spiritual Life to succeed Miss Daisy Davies, who, after more than thirty years of continuous service in The Methodist Church, insisted that the time had come for her to turn over this work to other hands. The women accepted Miss Davies' resignation with regret, but they are heartened by the thought that it will take more than a little touch of Anno Domini to cause their beloved "Miss Daisy" to cease firing in behalf of the cause so dear to her heart. They gave her a rising vote of thanks for her abounding service through the years.

Mrs. E. L. Hillman, in her presidential address, and in the report of her visit to the Woman's Society of Christian Service in Cuba, brought inspiration and encouragement. "While the goal of one million dollars is an achievement of which no one need be ashamed," she said, "the task will be harder this year than in any previous year. We shall need more enthusiasm along with intelligent cultivation. Too many Methodist women are not enrolled in our societies. It is important to do more cultivation in the local church. And we must not forget that our paramount consideration is the need for candidates for missionary service. Seven million children in the United States, unreached by by any church, is the beginning of a pagan nation. We must refuse to accept defeat along any line, including a world peace that will preclude the possibility of another world war."

The jurisdiction's representatives on the Woman's Division gave a good account of themselves. Mrs. E. B. White (Florida) gave impressions of her first annual meeting of the Board of Missions and Church Extension, reporting on her attendance of the session at Buck Hill Falls, Pennsylvania; Mrs. Frank Bell (North Alabama) gave glimpses of the Foreign Department meeting of the Woman's Division; Mrs. C. C. Weaver (Western North Carolina) brought echoes from the Woman's Division Missionary Personnel Committee; Mrs. Arthur Heustess (Alabama) spoke for the Wesleyan Service Guild at the annual meeting; Mrs. Paul Arrington (Mississippi) brought highlights of the Woman's Section of Education and Cultivation; and Mrs. Homer Tatum (Memphis) discussed the Week of Prayer objectives for 1945.

Mrs. C. O. Hinton, Treasurer, was necessarily absent, being on the reception committee for an expected grandchild. The little lady arrived before the close of the meeting and was promptly made a life member.

Although it was an abbreviated session, in numbers at least, the streamlining did not curtail any essential business. One of the most inspiring program spots was the period when the conference presidents cited the outstanding achievements of their respective conference societies during the past year and indicated points of emphasis for the ensuing year.

Western Jurisdiction

By **MRS. J. EDGAR PURDY,** ***Secretary of Organization and Promotion***

THE FOURTH ANNUAL MEETING of the Western Jurisdiction Woman's Society of Christian Service had been scheduled for Los Angeles, California, February 12-15. When it was found to be impossible to hold the regular meeting it was decided that a small group, composed of the Administrative Committee, the Division members, and the conference presidents should meet at the same time and place to transact necessary business, since this group would be a majority of the Executive Committee. Sessions were held in First Church, Los Angeles, and Hotel Figueroa. The presence of Mrs. G. Edward Knight, of Seward, Alaska, was especially welcome, since this was the

first meeting at which the Alaska Woman's Society of Christian Service had been presented. Mrs. Knight presented the need for reopening the Jesse Lee Home as soon as possible. The Oriental Conference was represented by Miss Maria Dayoan, of Oakland, California.

Other conference presidents were: Mrs. H. K. Hamilton, California; Mrs. F. I. Hollingsworth, Colorado; Mrs. R. F. Tyler, Idaho; Mrs. J. F. McAlear, Montana; Mrs. F. M. Phelps, Oregon; Mrs. Jennie P. Fulton, Pacific Northwest; Mrs. F. W. Boerner, Southern California-Arizona; Mrs. J. W. Walker, Wyoming; and Mrs. E. R. Rice, Utah.

Administrative Committee members were: Mrs. Clyde Collison, Mrs. F. M. Phelps, Mrs. Harry E. Smith, Mrs. E. A. Warner, and Mrs. J. Edgar Purdy. Members of the Woman's Division present were: Mrs. Jerome Seymour (Southern California-Arizona); Mrs. F. P. Flegal (California); and Mrs. Edgar Oakes (Idaho).

Missionaries who spoke were: Miss Ellen Suffern, Hinghwa, China; Miss Marjorie Dimmitt, Lucknow, India; and Miss Florence Evans, R.N., who was interned in the Philippines two years en route home.

Western Jurisdiction Woman's Society of Christian Service has 1,308 local societies with a membership of 77,832. Contributions to missions (adult), for 1944, were $299,731.00, and for Christian Social Relations and Local Church Activities, $476,631.00. Some comparative gains over 1941 were, 36 per cent in subscribers to THE METHODIST WOMAN, 129 per cent in WORLD OUTLOOK subscriptions, 30 per cent in gifts to missions, and 18 per cent for Christian Social Relations and Local Church Activities. Suggested goals were 100,000 members and a total giving of $1,000,000 by the end of this quadrennium.

The meeting closed with visits to seven Methodist institutions and a tea at the home of the retiring president, Mrs. Clyde Collison, in South Pasadena. Whenever the lifting of wartime restrictions make it possible, women of Southern California-Arizona Conference expect to be hostesses for the first regular meeting of this quadrennium.

Officers elected for the quadrennium 1944-1948 were:

Officers

President, Mrs. Harry E. Smith, 5212 21st Avenue, N. E., Seattle 6, Washington.

Vice-president, Mrs. F. I. Hollingsworth, 624 South Pennsylvania Avenue, Denver 9, Colorado.

Recording Secretary, Mrs. F. R. Sanders, 5825 S. E. 44th Avenue, Portland, Oregon.

Treasurer, Mrs. Emory A. Warner, 1331 South Sycamore Street, Los Angeles 35, California.

Secretaries

Foreign Work, Mrs. J. K. Cecil, 440 Melville Avenue, Palo Alto, California.

Home Work, Mrs. E. Paul Todd, 1409 North 6th Street, Tacoma 6, Washington.

Christian Social Relations and Local Church Activities, Mrs. Walter J. Ott, Fort Morgan, Colorado.

Organization and Promotion, Mrs. W. A. Root, 254 St. James Drive, Piedmont, California.

Missionary Education and Service, Mrs. Harry T. Morris, 2100 South Josephine Street, Denver, Colorado.

Wesleyan Service Guild, Miss Gertrude Hutchinson, 902 Electric Avenue, Alhambra, California.

Student Work, Mrs. Harold W. McClary, 2626 Hillside Drive, Olympia, Washington.

Youth Work, Mrs. Herman W. Pyle, 2615 Broadway, Huntington Park, California.

Children's Work, Mrs. C. F. Peebles, 1503 Glenn Avenue, Fresno, California.

Literature and Publications, Mrs. Lowell W. Johnson, 522 Edison, Butte, Montana.

Supply Work, Mrs. R. F. Tyler, 1102 First Street, La Grande, Oregon.

Spiritual Life, Mrs. J. W. Bunch, 129 North 11th Street, Corvallis, Oregon.

Status of Women, Mrs. James Webb, Torrington, Wyoming.

New Student Secretary

At the March meeting of the Executive Committee of the Board of Missions and Church Extension, Miss Dorothy Nyland was elected Student Secretary in the Woman's Section of the Joint Division of Education and Cultivation.

Miss Nyland has had wide experience in student activities. She was connected with the Wesley Foundation at the University of Oregon for six years, also studied student movements in the Orient in 1935 and in 1939, attended the World Christian Youth Conference in Amsterdam, being one of the discussion leaders in the group on race. She was connected with the Council of Churches in Cleveland, rendering unusual service before going to First Church, Houston, Texas. From this latter position she comes to assume the duties of Student Secretary about June 1, 1945. Her office will be at 150 Fifth Avenue, New York 11, N. Y.

Department of Christian Social Relations and Local Church Activities

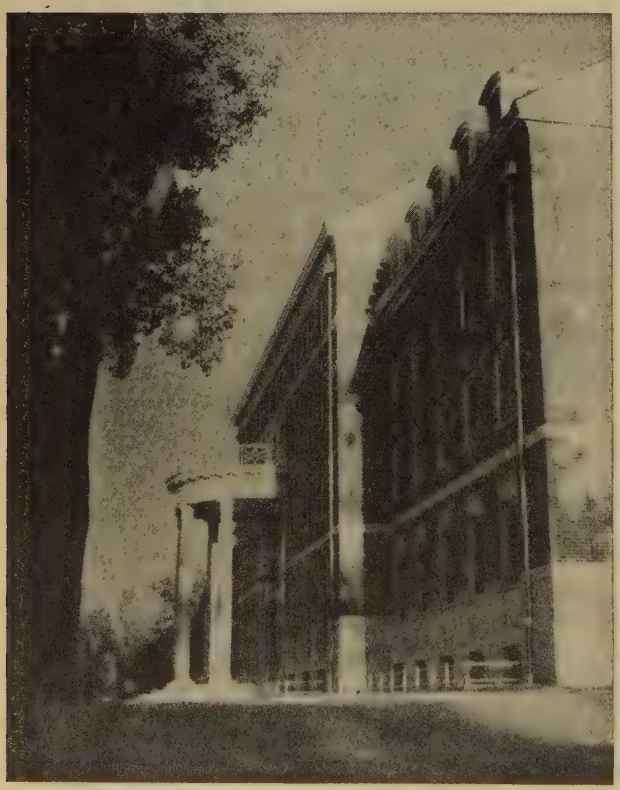
By **THELMA STEVENS,** ***Executive Secretary***

The DePauw Seminar

APPLICATIONS ARE COMING from all parts of the country, indicating that the attendance at the Annual Seminar, sponsored by the Department of Christian Social Relations and Local Church Activities, will reach the quota. All applications should be in hand by May 15, or as soon thereafter as possible. *Remember the date:* June 26 to July 6. *Place:* DePauw University, Greencastle, Indiana. *Cost.* $20.00 for room and board.

The program for the seminar will be built around the theme, "Ways of Effecting Social Change With Special Reference to World Order." Illustrative materials and special workshop groups will relate to such topics as "Dependent Peoples," "Uprooted Populations," and "Building Family Security." There will be specially planned discussion periods relating to the work of the Department of Christian Social Relations and Local Church Activities in promoting a program of action in the local church. Special plans will be made to adapt the findings of the seminar for use by local, district, and conference groups.

Specially qualified leaders, skilled and experienced in discovering ways of effecting social change, will guide the group in planning a program of action. There will be resource leaders with special experiences related to colonial peoples, probably in Africa or India. For further information, write the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y.



Mason Hall, newest residence unit on the DePauw campus, will house delegates

Conscientious Objectors

The Executive Committee of the Woman's Division, on March 13, 1945, took the following action:

"In the light of recent unsympathetic articles in newspapers and magazines, concerning conscientious objectors, we recommend that there be further education at this time among Methodist women for greater understanding of conscientious objectors, the religious basis of their philosophy, the services they render, and their special needs.

"We further recommend that Methodist women acquaint themselves with the need for supporting conscientious objectors and take steps to meet that need individually and in groups."

In the light of this recommendation, the following statement of fact is taken from *Information Service*, February 17, 1945:

"The largest group of COs has been noncombatant service, nearly 11,000 have accepted assignment to Civilian Public Service camps and special service units, and over 4,000 have gone to prison. As of February 1, 1945, 8,037 men are in Civilian Public Service camps. Just under 60 per cent belong to the historic peace churches, Mennonites, Brethren, and Friends. Most of the others are affiliated with some church body. Many different communions are represented, ranging from the most liberal to the most conservative. Meth-

odists head the list with 616; there are 268 Jehovah's Witnesses, 165 Congregational Christian, 139 Presbyterian U. S. A., 130 Northern Baptist, to list only a few. There are also a considerable number who have no church affiliation. By December 1, 1944, 2,479 men had been discharged from CPS camps; 45 per cent for physical reasons, 30 per cent to enter the army (mainly noncombatant service) and eight per cent because they were taking a more absolutist position. Nearly all of the latter have been sentenced to prison.

"Nearly all of the men in CPS are under the administration of the historic peace churches cooperating in the National Service Board for Religious Objectors. Selective Service supervises the whole system. On February 1, 1945, about seven per cent were in government camps or 'detached service' units operated by other churches. The operation of this program for which the three peace churches have assumed the responsibility has cost more than $4,500,000. More than a million dollars of this has gone for the care of men from other denominations and those who are not affiliated with any communion, for which the peace churches have not yet been reimbursed. The most recent figures obtainable indicate that very few of the other bodies have contributed to the peace churches the full cost of maintaining their members.

"Most of the camps and units have educational secretaries to foster the development of religious, social, and educational activities. In addition, personnel secretaries are now working on problems of postwar employment and advising on vocations and detached service opportunities. Special schools for different types of activity are being conducted at some camps and hospitals. A mental hygiene program of national proportions has developed among the more than 1,700 men working in mental hospitals. It is sometimes diffiult to carry on adequate educational and religious programs because the men are working in small units far from the base camp.

"The men in the CPS camps receive no wages and and are expected to pay $30 a month for their expenses if they can do so. Otherwise the peace churches meet the cost unless their own communions do so. Where they are working in hospitals or on farms at prevailing wages, they receive $15 a month for personal expenses. The rest is paid to the United States Treasury, where it is held in a frozen fund. It now amounts to more than $600,000. Nor is there any government allowance for the dependents of COs. Fourteen denominations make provision for the dependents of their own objectors. But the larger communions have not yet been able fully to meet the need, and this, too, has become a burden on the Friends, Mennonites, and Brethren. There is no accident or death compensation for the men in CPS except for those on certain types of 'detached service' who are insured by the agencies for which they work. Some men have been killed and many more injured. . . .

"By and large, the COs have been restricted to relatively narrow fields of employment. On February 1, 1945, 54 per cent of the men were in CPS camps; about a third of these were working with the Forest Service and another third with the Soil Conservation Service; 16 per cent with the National Park Service, and the others were distributed among other types of government service. Forty-six per cent were on special projects of many different types. Of this number 44.8 per cent were working in mental hospitals and 13 per cent on dairy farms. The others were distributed in small numbers in a wide variety of projects, ranging from 'guinea-pig' experiments in public health to fish and wild-life experiments.

"It has been hoped that many of the men might be used in relief and reconstruction projects abroad. In June, 1943, 300 men had begun intensive preparation in this type of work and a small group are already at sea on the way to China. But a rider on the military appropriations bill ended this program. Selective Service has refused to allow the conscientious objectors to do community social service work under either public or religious auspices.

"From many institutions for the mentally ill or deficient have come enthusiastic comments about the value of the work of the CPS men. Dr. George S. Stevenson, medical director of the National Committee for Mental Hygiene, said recently in his annual report for 1944 to the committee: 'I do not know what we would have done had it not been for the 1,800 Civilian Public Service personnel who have served as attendants and in other capacities. We may, I am sure, confidently hope that their experience in our field will endure beyond the war and extend into the communities where problems and the opportunity to do something about them first appear. . . .'

"The story of the men who have volunteered for public health experiments of various types has had but little publicity. Its value, however, is beyond doubt. According to the New York *Times*, of January 15, 1945, one of the most important medical discoveries that have been made during the war is the cause of jaundice. According to the head of the Jaundice Commission the conscientious objectors made a 'most valuable' contribution."

Tests for malaria, diets, and clothing are being made. Later rehabilitation diets will be tested.

Each One—Win One

By **MRS. ELOISE A. WOOLEVER,** ***Executive Secretary,*** **Woman's Section of the Joint Division**

A NET GAIN of 38,846 in the membership of the Woman's Society of Christian Service was reported in 1944, making a total membership of 1,201,793. Recently the jurisdiction secretaries of Organization and Promotion met with the executive secretary of the Woman's Section of the Joint Division to discuss plans and methods for the promotion of the goals for 1945. After thoughtful consideration, these secretaries decided to recommend to the Woman's Division of Christian Service that there be a definite membership goal and that this goal be 1,300,000. Surely a membership of approximately one third of the women in The Methodist Church is not too high a standard toward which to strive. Thus these secretaries reasoned, and upon their recommendation the Woman's Division of Christian Service accepted the goal.

The jurisdiction secretaries of Organization and Promotion are responsible for promoting this goal. A total membership of 1,300,000 means a net gain of almost 100,000 over the present membership. This represents almost a ten-per-cent advance for each jurisdiction, which in turn means an average of approximately ten-per-cent advance in conference, district, and local church. It is a high goal, but not too high. After the Southeastern Jurisdiction overtopped its 1944 goal of one million dollars for missions, the president, Mrs. E. L. Hillman, wrote: "I am fully convinced that we can do even better by steady cultivation and setting our goals high." "Steady cultivation." What a key this is to success along every line. Not a spasmodic and occasional effort, but a carefully planned, continuous striving toward the goal.

"Setting the Goal High"

At the foot of a certain mountain in Wales is this sign: "This climb is totally impossible. (It was accomplished once by George Mallory)." The totally impossible does not prove to be impossible to the person determined to reach it; which reminds one of the often quoted motto which was first stated by M. Calonne (French Minister of Finance under Louis XVI) to Maria Antoinette: "If it is possible, it is done now. The impossible takes a little longer."

How is this goal to be accomplished? The jurisdiction secretaries decided to re-emphasize the ways of entering "*Door III—Membership,*" in the "Doors of Progress for 1945." These read as follows:

(1) A careful checking of church membership lists to see who are not members of the society;
(2) A person-to-person invitation to each one to become a part of the society;
(3) A warm welcome into the fellowship of the society;
(4) Assigning some activity to new members.

Has your society put these suggestions into effect? If not, now is the time to begin.

Place of Membership Committee

Of course, the Membership Committee will take the lead. They will check the church-membership list and divide the names of nonmembers among the committee members or other members of the society for cultivation through prayer and a friendly approach; they will visit the newcomers who are lonely and in many communities this will be a large field; they will remember the younger women, particularly the young mothers who are kept at home by the children; they will not forget the shut-ins, the invalids, and the aged, all of whom are unable to attend the meetings. Many of these will gladly fulfill the requirements of membership —prayer, service (and service may often be in the home), and a gift of money.

The committee might well plan for a simple service of welcome quarterly to new members as a part of the opening of the monthly meeting. A membership tea toward the close of the year, honoring all new members, could be made an occasion for friendly fellowship. One of the most important duties of the Membership Committee is to enlist the aid of all members in securing new members. "Each one—win one," might well be the slogan for the society. Every member should be asked to give a person-to-person invitation to someone else for each meeting.

Your Part

Do you feel a certain hesitation, a certain diffidence in asking one to become a member of the Woman's Society of Christian Service. If so, read the story of Stonewall Jackson as Dr. John

(*Continued on page 29*)

Summer School Opportunities for Woman's Societies of Christian Service

MRS. HELEN B. BOURNE, MISS HELEN L. JOHNSON, and MISS RUBY VAN HOOSER,
Secretaries, Woman's Section, Joint Division of Education and Cultivation

Jurisdiction Schools of Missions and Christian Service

Central Jurisdiction, Gulfside, Waveland, Mississippi .....August 6-12
Dean: Miss Florence Teague, 810 Broadway, Nashville 2, Tennessee.
Director: Mrs. Clarence N. Pope, 171-27 111th Ave., Jamaica 5, Long Island, New York.

North Central Jurisdiction, DeKoven Foundation, Racine, Wisconsin.....June 4-9
Dean: Mrs. W. M. Hubbard, Clear Lake, Iowa.
Director: Mrs. Alan K. Laing, 1107 West Charles St., Champaign, Illinois.

Northeastern Jurisdiction, Ocean Grove, New Jersey.....June 23-30
Dean and Director: Mrs. H. C. Leonard, 645 West Ellet, Philadelphia 19, Pennsylvania.

South Central Jurisdiction, Mount Sequoyah, Fayetteville, Arkansas.....July 2-12
Dean: Mr. M. Earl Cunningham, 810 Broadway, Nashville 2, Tennessee.
Director: Mrs. Peter Kittel, Forrest City, Arkansas.

Southeastern Jurisdiction, Lake Junaluska, North Carolina.....July 23-31
Dean: Mr. M. Earl Cunningham, 810 Broadway, Nashville 2, Tennessee.
Director: Mrs. D. R. Little, Marietta, Georgia.

For further information concerning above schools, write to the directors.

Schools for Secretaries of Children's Work

At the five Jurisdiction Schools of Missions, special opportunities for the conference secretaries of children's work will be provided. These will include a Leadership Course on "Missionary Activities in the Children's Division" as well as a workshop led by the jurisdiction secretary of children's work. Further information may be secured from the jurisdiction secretary of children's work.

Information concerning training schools or institutes for workers with children in any conference may be secured from the conference secretary of children's work.

Conference Schools and Institutes

Alabama—Huntington College, Montgomery, Alabama .....July 11-15
Secretary Missionary Education: Mrs. D. M. Pearson, Midway, Alabama.

Arkansas—Hendrix College, Conway, Arkansas..June 11-22
Secretaries Missionary Education: Mrs. E. H. Hook, 1922 Dodson Ave., Ft. Smith, Arkansas; Mrs. T. S. Lovett, Grady, Arkansas.

Baltimore—Western Maryland College, Westminster, Maryland .....July 23-29
Secretary Missionary Education: Mrs. S. E. Rose, 308 A. St., N. E., Washington 2, D. C.

California and Southern California-Arizona Area—Camp Sierra, California.....July 31-August 11
Secretaries Missionary Education: Mrs. E. V. DuBois, 1575 N. Van Ness Ave., Fresno, California; Mrs. Wm. A. Tribble, 1096 W. 4th St., Pomona, California.

Central New York—Cazenovia Junior College, Cazenovia, New York.....July 18-20
Secretary Missionary Education: Mrs. Paul Thayer, 428 W. Seneca St., Ithaca, New York.

Central Pennsylvania—Newton-Hamilton, Pennsylvania .....July 22-29
Dean: Mrs. C. P. Ginter, 2621 Sixth Ave., Altoona, Pennsylvania.

Central Texas—Southwestern University, Georgetown, Texas.....June 25-30
Registrar: Miss Pearl Neas, Southwestern University, Georgetown, Texas.

Central West (Central Jurisdiction)—St. Louis, Missouri.....June 27-29
Dean: Mrs. Inez Williams Ballard, 1221 South C. St., Wellington, Kansas.

Delaware (Central Jurisdiction)—Conference School of Missions.....July 16-21
Secretary Missionary Education: Mrs. A. P. Camphor, 31 Webster Place, Orange, New Jersey.

Florida (Central Jurisdiction)—Boylan-Haven School, Jacksonville, Florida.....June 7-14
Dean: Mrs. M. Minus Cave, 1700 Madison St., Jacksonville, Florida.
Director: Mrs. Mary Todd McKenzie, 1430 Davis St., Jacksonville, Florida.

Genesee—Camp Wesleyan, Silver Lake, New York.....July 8-15
Dean: Mrs. Floyd S. Field, 534 12th St., Niagara Falls, New York.

Georgia—Wesleyan College, Macon, Georgia....June 4-8
Secretaries Missionary Education: Mrs. C. G. Boland, 125 Rumson Rd., N. E., Atlanta, Georgia; Mrs. J. Wallace Daniel, Claxton, Georgia.

Holston—Sullins College, Bristol, Virginia.....June 18-23
Secretary Missionary Education: Mrs. S. C. Beard, Appalachia, Virginia.

Illinois—Me-Wo-Ca (Methodist Woman's Camp), Lewistown, Illinois.....June 25-29
Dean: Mrs. Leslie Lewis, Atwood, Illinois.

Indiana Institute, Riverdale, Indiana.....July 11-13
Secretary Missionary Education: Mrs. E. C. Newman, 1001 High St., Indianapolis, Indiana.

Kansas—Baker University, Baldwin, Kansas....July 16-20
Secretary Missionary Education: Mrs. Harold Soulen, Chanute, Kansas.

Lexington (Central Jurisdiction)—Camp near Cincinnati, Ohio.....August 26-September 1
Secretary Missionary Education: Mrs. W. P. Kellogg, 635 Center St., Springfield, Ohio.

Louisiana—Centenary College, Shreveport, Louisiana .....June 11-15
Secretary Missionary Education: Mrs. G. W. Dameron, 1125 Eleonore St., New Orleans 15, Louisiana.

Memphis—Lambuth College, Jackson, Tennessee, June 25-29
Secretary Missionary Education: Mrs. N. K. Webb, 422 Division, Jackson, Tennessee.

Michigan Institutes—
Bay View, Michigan.....June 12-14
Albion College, Albion, Michigan.....June 19-21
Director and Secretary Missionary Education: Mrs. R. A. Stillwell, 2348 Burchard St., S. E., Grand Rapids 6, Michigan.

Mississippi—Millsaps College, Jackson, Mississippi .....June 25-29
Secretary Missionary Education: Mrs. E. E. Deen, 206 32d Ave., Hattiesburg, Mississippi.

North Alabama—Snead Junior College, Boaz, Alabama .....July 9-13
Secretary Missionary Education: Mrs. L. L. Jackson, 1413 Cleburne Ave., Birmingham, Alabama.

North Carolina—Greensboro College, Greensboro, North Carolina.....June 4-8
Secretaries Missionary Education: Mrs. B. F. Boone, Fairmont, North Carolina; Mrs. C. A. York, High Point, North Carolina.

North Dakota—Jamestown College, Jamestown, North Dakota.....July 10-12
Dean and Secretary of Missionary Education: Mrs. C. L. Wallace, 618 14th St., S., Fargo, North Dakota.

North Indiana—Epworth Forest Assembly, Webster Lake, Leesburg, Route 1, Indiana.....July 23-30
Dean: Mrs. F. E. Fribley, 811 S. Washington, Kokomo, Indiana.

North Mississippi—Wood Junior College, Mathiston, Mississippi .....June 4-8
Secretary Missionary Education: Mrs. Walter Odom, Durant, Mississippi.

North Texas—Southern Methodist University, Dallas, Texas.....July 2-12
Dean: Dr. Robert W. Goodloe, Southern Methodist University, Dallas, Texas.

Northwest Indiana—Battle Ground, Indiana.....July 8-14
Dean: Mrs. Henry M. Braun, Lowell, Indiana.

Ohio—Lancaster School of Christian Service, Camp Ground, Lancaster, Ohio.....July 23-25
Dean: Mrs. L. Dale Davis, 2404 Abingdon Rd., Columbus 8, Ohio.

Ohio—Sabina School of Christian Service, Methodist Conference Grounds, Sabina, Ohio.....July 10-13
Chairman of Program Committee: Mrs. E. F. Andree, 628 North South St., Wilmington, Ohio.

Ohio and North-East Ohio—Lakeside School of Christian Service, Lakeside, Ohio.....July 15-21
Chairman of Program: Mrs. John Seward, 10803 Orville Ave., Cleveland 6, Ohio.

Oregon—Pacific University, Forest Grove, Oregon .....August 20-24
Secretary Missionary Education: Mrs. W. L. Lewis, 715 S. Capitol, Salem, Oregon.

Peninsula—Wesley Junior College, Dover, Delaware .....July 17-20
Secretary Missionary Education: Mrs. H. P. Fox, 602 N. Division St., Salisbury, Maryland.

Pittsburgh—Institute of Missions, Jumonville, Pennsylvania .....July 15-22
Dean: Dr. John W. Hawley, 5415 Howe St., Pittsburgh 6, Pennsylvania.
Co-dean: Mrs. D. M. Ensell, 1531 McFarland Rd., Pittsburgh 16, Pennsylvania.

Rock River—W. S. C. S. Institute, Des Plaines, Illinois.....July 11-13
Dean: Mrs. Edmund D. Soper, 1202 Maple Ave., Evanston, Illinois.

South Carolina (Central Jurisdiction)—Browning Home and Mather Academy, Camden, South Carolina .....June 18-26
Dean: Mrs. P. M. Gibbes, 26 Arlington Ave., Greer, South Carolina.

Southern Illinois—Leadership Training School, McKendree College, Lebanon, Illinois.....July 23-28
Secretary Missionary Education: Mrs. W. A. McCracken, 621 College Ave., Greenville, Illinois.

Southwest (Central Jurisdiction)—Training School, Smith College, Little Rock, Arkansas.....June 18-22
Director: Mrs. Edith Strong, 3700 West 20th St., Little Rock, Arkansas.

Southwest Texas—School of Missions, Methodist Assembly, Kerrville, Texas.....August 21-24
Director and Secretary Missionary Education: Mrs. Lloyd Mitchell, Rocksprings, Texas.

Upper Iowa—Cornell College, Mount Vernon, Iowa .....June 26-28
Secretary Missionary Education: Mrs. David Shipley, 216 McLean St., Iowa City, Iowa.

Virginia—Randolph Macon Woman's College, Lynchburg, Virginia .....June 11-16
Secretary Missionary Education: Mrs. J. M. Johnston, 337 Rosalind Ave., Roanoke, Virginia.

West Texas (Central Jurisdiction)—Samuel Houston College, Austin, Texas.....June 11-15
Secretary Missionary Education: Mrs. C. S. Edmonds, 709 Cuney Way, San Antonio, Texas.

West Virginia—Wesleyan College, Buckhannon, West Virginia .....June 25-30
Secretary Missionary Education: Mrs. H. S. Myerly, 132 S. Mineral St., Keyser, West Virginia.

Wisconsin—Camp Byron Summer School, Camp Byron, Wisconsin .....July 15-20
Dean: Rev. Douglas Anderson, 1012 Nebraska St., Oshkosh, Wisconsin.
Secretary Missionary Education: Mrs. Ellis Hoskins, 3049 N. Cramer St., Milwaukee 11, Wisconsin.

Wyoming—Conference Woman's Society of Christian Service Institute, La Plume, near Scranton, Pennsylvania .....July 5-6
Secretary Missionary Education: Mrs. Charles Vermilya, 1021 Chenango St., Binghamton, New York.

For further information, write the dean or director or your Conference Secretary of Missionary Education.

Geneva Summer School of Missions (Interdenominational), Conference Point, Williams Bay, Wisconsin .....August 5-12
Registrar: Miss Mabel Nienhuis, 1030 S. Oak Park Ave., Oak Park, Illinois.

Schools for Young Women and Girls

Northwest Indiana Conference School, Camp Wesleyan, Minneapolis, Minnesota.....June 17-24
Dean: Mrs. J. E. Sanderson, 4238 N. Vincent, Minneapolis 12, Minnesota.

Mather Camp (Central Jurisdiction), Browning Home, Camden, South Carolina.....June 18-26
Dean: Mrs. Phyllis Gibbes, 26 Arlington Ave., Greer, South Carolina.

House Party, School of Missions, Kansas City, Missouri .....Intermediates, June 18-22
Seniors.....June 25-29
Dean: Mrs. Claire Hester, 217 E. 13th St., Baxter Springs, Kansas.

Carrie Barge House Party, Dickinson Junior College, Williamsport, Pennsylvania.....June 23-30
Dean: Mrs. L. P. Greenawalt, 3899 N. Front St., Harrisburg, Pennsylvania.

Camp Yo-Pe-Mi-Ca, Epworth Forest, Indiana...June 23-30
Dean: Mrs. Don Turner, 445 N. Walnut St., Union City, Indiana.

Illinois Conference, Camp Mi-Gi-Ca, Lewiston, Illinois .....June 25-30
Dean: Mrs. Clarence Nordling, 1202 W. Church St., Champaign, Illinois.

(*Continued on page 29*)

Each One—Win One

(*Continued from page 26*)

R. Mott tells it in *The Larger "Evangelism."*

"Stonewall Jackson was led to become a Christian when he was well along in years, and in that church it was the custom in prayer meeting to call upon the members to lead in prayer. The pastor, knowing how sensitive this man was, decided not to call upon him.

"One day, Stonewall Jackson came to the pastor and said, 'Is it the duty of members of this church to lead in prayer in public?'

" 'Yes,' said the pastor.

" 'Well, I notice you do not call on me.'

" 'I knew you had just become a Christian and that you are a sensitive disposition, and I thought I would let you get strength first,' said the pastor.

"Then Stonewall Jackson spoke these words that have helped me many a time: 'Pastor, if it is my duty to pray in public, it is my duty to overcome my diffidence.' "

Dr. Mott adds: "If it is my duty to speak of Christ, it is my duty to overcome diffidence." The same thing could be said about inviting a woman to become a member of the Woman's Society of Christian Service, the organization which is attempting to make Christ pre-eminent in the world. If it is my duty to do this, it is my duty to overcome my diffidence.

It may not be diffidence but pre-occupation with other things which has prevented a determined effort to secure a new member, and not always are these "other things" worthy of the time and attention we give them. Vera Micheles Dean recently said, "Everything we do or leave undone is already shaping the postwar world." The Woman's Society of Christian Service is working for a world in which there shall be no race discrimination; one in which every person, no matter what his race, his country, or his color, shall be given the opportunity to live the "good life." It is working for the right of childhood to be surrounded with loving care; for the right of youth to develop Christian personalities. Every new, active member means just so much more constructive help in making a Christian world order. In united effort there is power.

This is the reason for this membership goal, not to swell our statistics, but to make this our Father's world. This membership campaign summons every present member to help in this effort. After the conquest of Iwo, Admiral Nimitz said, "Uncommon valor was a common virtue." May we paraphrase this and urge that uncommon effort be a common virtue.

EACH ONE—WIN ONE.

Summer School Opportunities

(*Continued from page 28*)

Camp Wyogimisca, La Plume, Pennsylvania.....July 3-10
Dean: Mrs. W. J. Dubrick, 12 Liberty St., Sidney, New York.

Pittsburgh Conference, Jumonville, Pennsylvania..July 7-14
Dean: Mrs. Gaylord Penny, 171 Orchard Rd., Pittsburgh 21, Pennsylvania.

Camp Dempster, New Haven, New York.....July 7-14
Dean: Mrs. John W. Warren, 43 Proctor Blvd., Utica, New York.

Camp Wesleyan, Silver Lake, New York.....July 8-15
Dean: Mrs. Floyd Field, 534 12th St., Niagara Falls, New York.

3 M Camp, Battle Ground, Indiana.....July 8-14
Dean: Mrs. Henry Braun, Lowell, Indiana.

Camp Innabah School of Missions, Camp Innabah, Spring City, R. D., Pennsylvania.....July 14-21
Dean: Mrs. P. G. Masters, Welsh Rd., Huntington Valley, Pennsylvania.

Girls' School, Lakeside, Ohio.....July 15-21
Dean: Mrs. Carl Bechberger, 2681 Ashley Rd., Shaker Heights, Ohio.

Camp Inspiration, Camp Aurora, Walworth, Wisconsin .....July 22-27
Dean, Mrs. H. E. Mann, 136 Augusta St., DeKalb, Illinois.

Detroit Conference, World Fellowship Camp, Waldenwoods, Michigan.....July 29-August 5
Dean: Mrs. C. A. Rydmark, 756 Lincoln Ave., Flint 3, Michigan.

Methodist Girls' Camp, Idlewild Pines, California .....July 30-August 6
Dean: Mrs. C. L. Crowell, Jr., 11154 Harteuse Ave., N. Hollywood, California.

For further information, correspond with the Conference Secretary of Youth Work.

Note: In addition to the above list a number of Youth Fellowship Institutes and Assemblies will have regular class periods dealing with the work of the Woman's Society of Christian Service. This is a comparatively new plan for many summer agencies and we are delighted with the fine spirit of co-operation which is being shown.

Telegram to The Methodist Woman

Delighted to report twenty-five million Crusade goal subscribed. Reports to date total $26,041,000. Superb co-operation Methodist women greatly appreciated.

Bishop J. Ralph Magee,
Director, Crusade for Christ.

Wesleyan Service Guild

Southeastern Jurisdiction

By **MRS. K. W. WARDEN,** *Secretary*

Signs of Growth

From 425 units at the close of 1940, to 816 by 1945.

From 5,120 members to 17,456.

From total gifts of $1,936.56 to $94,355.72.

Wesleyan Service Guild

In the women's work of the Southern church employed women participated by means of groups known as *Business Women's Circles.* We were a kind of younger sister to the Woman's Missionary Society. With the union of all Methodism, there emerged the Wesleyan Service Guild. The younger sister is now adult and her name expresses her maturity and vitality. Let's analyze the three words.

Wesleyan—After John Wesley, who said, "'The world is my parish," and proved that he meant it. Guild members say and mean that their interests are world-wide.

Service—There is no more personal word than *service.* It gives to each one of us a personal obligation and responsibility in the work of the Lord's kingdom.

Guild—A quaint old Middle English word, defined by Webster as "an association or corporation of persons belonging to the same class or engaged in the same pursuits, formed for mutual aid and protection." That fits us perfectly and links together the other two words of our name.

In my own district we have, for the year 1945, two objectives. We are eager to win new members, particularly among those who are now gainfully employed for the first time, the women who have been homemakers and active in the work of the Woman's Society. We pray that our local units may be the *Open Doors* which will welcome these women into continuing missionary interest during the period of their employment and will lead back into the Woman's Society those who return to their homemaking after the war emergency is over.

Our other objective for the year is to make the knowledge of missionary effort and missionary need so vital to our members that it may seem as real and as urgent as their dearest local project. For herein will lie the fulfillment of our name—the development of a spiritual strength which will find expression in personal service of world-wide helpfulness.

—ANNA THURMAN, *District Guild President.*

How It Feels to Be a Winner

"How does it feel to be a winner in the Guild's National Publicity Contest?" This question has been asked many times since the contest closed, and each time it is asked there is a little thrill of pride in the answer because we had earnestly put our best thinking and planning into the making of our Publicity Book.

It is impossible to put into print, or to try to describe in words, the pleasure each and every one derived in working toward the achieving of this honor. Suffice it to say that it has created a deeper interest in each undertaking of our Guild, and at the same time it has brought a more thorough understanding of Guild goals, as well as all phases of our work, through more inspiring and instructive programs. It has resulted in greater zeal and enthusiasm, a beautiful spirit of co-operation and understanding by the Woman's Society of Christian Service, and we are confident that each member of our Guild has received a blessing from doing God's work to the very best of her ability.

How does it feel to be a winner? It is a grand and glorious feeling! Yes, it took work, and lots of it, for our small unit, because we felt at first that we could not compete with larger units, but Rutherford College Guild feels that the effort was really worth while.

—MRS. L. C. JOHNSTON, *Guild President.*

A Service of Love

In the early summer of 1941, the steering committee of Wesley House, in Memphis, stated that there were no funds for Camperships for twenty-two Girls Scouts. Although Guild work was new in our section, and budgets had been made up for the year, the units of our district gladly went this additional mile and sent the girls to camp.

That fall, the district Guilds took over full support of the two Girl Scout troops at Wesley House. These troops were made up of girls ten through eighteen years of age, totalling sixty members. However, the work did not end with Scout activities. These girls also made up the Wesley House Choral Club and dressmaking classes.

There were those who asked the question, "Is this work essential in war time?" The answer was a whole-hearted "yes." Committees worked constantly and earnestly planning and executing every phase of personal development for these girls. In the Wesley House neighborhood, in Memphis, there is no problem of juvenile delinquency because the girls are busily engaged in wholesome activities.

During the last four years, Guilders have had the pleasure of seeing children develop into older girls who are filling responsible and useful places in life. The nineteen units of the district have found in this vitally important work a strong and beautiful bond—a bond of Christian Service.

—Myrtle Spenser Hurt, *District Guild Secretary.*

A Guilder's Impression of the Seminar on Christian Social Relations

Only on rare occasions are we given a glimpse of a great movement; indeed, we are usually too close to see with the proper perspective, but last summer, in the Christian Social Relations Seminar, held in Denver, Colorado, I experienced such an occasion.

Members of the Woman's Society of Christian Service and the Wesleyan Service Guild gathered from various parts of the nation to study together the social implications of interracial and intercultural relations, Christian citizenship, economic relations, the Christian family, the new world order, and related problems. I was thrilled to see the sincere search for truth and the flashes of inspiration that came as the group struggled to gain an intelligent understanding of these problems, and the determination that out of it should come an effective program of social action.

Social relations will not be Christian merely through wishful thinking, but only through intelligent, organized effort. The seminar was certainly a step in this direction, proving Methodist women tc be pioneers in the field of social action. The task is so great that to do an effective job it will necessitate the active participation of all Christians.

As a Wesleyan Service Guild member, I came to see the challenge of Christian social relations for the Guild membership. Its members, through their employed status, are by training and connection particularly fitted for real service in this field. They are employed in industry, commerce, education, social service, and in other fields too numerous to mention, but here their vocation and their mission in life can progress together for the promotion of Christian social relations. The Guild should certainly accept this challenge, for who knows but that the Wesleyan Service Guild has come to the Kingdom for such a task as this!

—Christine W. Wallace, *Conference Guild Secretary.*

Reports

In the March Methodist Woman, the Guild pledge for missions for 1945 was listed as $150,000. But when the total receipts for 1944 were computed by the treasurer's office, it was discovered that the Guild had given to missions $163,254.16.

Therefore, the Standing Committee has increased its pledge to $185,000, with the hope that the Guild can bring this up to $200,000 by December 31, 1945.

The annual report for many conferences shows several "————" instead of figures! Although there are good Guild units in each conference, not all reports come through from local unit to Guild office, for *somebody failed to make her report.*

The Spring News Letter shows copies of correct treasurer's and corresponding secretary's reports. Study them, and if then there is any question, write your conference Guild secretary or the Guild office for help. Let us have hundred-per-cent reports the first of July.

Guild Project for June

The *Guild Projects* and *Supply Work* for June are the Alvan Drew School, Pine Ridge, Kentucky. A letter from the school says: "We are happy to tell you how supplies have helped here at Alvan Drew School. It would be next to impossible to operate on our present budget if it were not for supplies, and cash for supplies, coming in. Cash from the sale of used clothing has provided work scholarships for boys and girls who are unable to pay their way." (See *Guild Handbook*, page 36, and *Project Bibliography.*)

. . . leaves for the healing of nations
Woman's Division of Christian Service
of the Board of Missions and Church Extension of The Methodist Church
FIFTH ANNUAL REPORT 1944-1945

Fifth Annual Report 1944-45

Price: 35 cents

There is no doubt about it, THE FIFTH ANNUAL REPORT is a "must" for every Woman's Society of Christian Service. THE FIFTH ANNUAL REPORT, "Leaves for the Healing of Nations," which has just come to my desk, is inspiring in its presentation of our work; invaluable in the preparation of programs; indispensable in referring to officers, missionaries, staff members, workers, and institutions. New members and new officers will be rewarded by a careful reading of THE REPORT. Long-time members and leaders will find renewed interest in its pages.

A CONFERENCE PRESIDENT.

SAVE NOW FOR YOUR OFFERING FOR WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1945

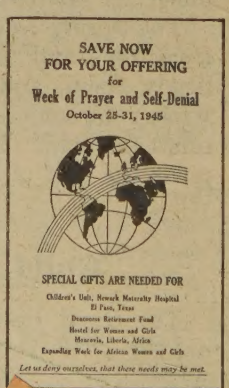
Special Gifts Are Needed for

Children's Unit, Newark Maternity Hospital, El Paso, Texas

Deaconess Retirement Fund

Hostel for Women and Girls, Monrovia, Liberia, Africa

Expanding Work for African Women and Girls


SAVE NOW
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El Paso, Texas
Deaconess Retirement Fund
Hostel for Women and Girls
Monrovia, Liberia, Africa
Expanding Work for African Women and Girls
Let us deny ourselves, that these needs may be met.

Write Now for

Envelope. Free.

Poster. 5 cents.

Note: The poster will not be inclu... free packet of material for the Week of Prayer and S... is sent out in August to each local society.

MISS BELL COUSIN
1240 UNIVERSITY AV
DUBUQUE IOWA

Approved Studies, 1945-46

Theme: The Church Among Uproote Americans

. . . for adults and young people:

These Moving Times: The Home Mission of the Chu in the Light of Social Trends and Population Shift *By Hermann N. Morse.* 60 cents.
For individual reading and for background use with th two following pamphlets.

The City Church in the War Emergency. *By H. Pa Douglass.* 25 cents.

Rural Americans on the Move. *By Thomas A. Tripp.* cents.

. . . for young people and seniors:

Christianity Where You Live* *By Kenneth Underwo* 60 cents.
This book is an interesting personal report of the wor of the church as seen in many strategic centers. This bo is well adapted for personal reading or for group study.

Discussion and Program Suggestions for Youth on "T Church Among Uprooted Americans." *By M Upton.* 25 cents.

. . . for the junior high-school age:

When People Move. *By Lucy M. Eldredge.* 25 cents.
Session plans, activities, and worship materials are cluded.

. . . for grades 1, 2, 3:

Friendship Magic. *By Jeanette Perkins Brown.* 60 c
Fourteen stories about children whose families have move from familiar backgrounds into new communities.

Theme: Africa

. . . for adults and young people:

The Cross Over Africa. *By Newell S. Booth.* 60 cents.
This book has been prepared by our own Bishop Boo who has a wide acquaintance among African Christians a their churches.

. . . for seniors and young people:

Daughter of Africa. *By Ruth Isabel Seabury.* 60 cents.

This Is Africa.* *By S. Franklin Mack.* 25 cents.
Pictures, maps, and graphs carefully selected to accompa a concise text on African backgrounds.

. . . for the junior high-school age:

More About Africa. *By Helen E. Baker.* 50 cents.

Tales From Africa.* *By Alice Geer Kelsey.* 50 cents.
Sixteen new stories about African Christians.

Note: The new publications here announced will be ready the spring and summer of 1945. Those starred will be in stoc May 1.

Record and Report Books, 1945

Corresponding Secretary and Other Secretaries, Loc 35 cents.

District Secretary of Organization and Promotio 35 cents.

Conference Secretary of Organization and Promoti 35 cents.

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